"DOZULE AND THE MARIAN YEAR"

On the occasion of 28th March 1988 and...beyond!

Open Letter:

FOREWORD

The present "open letter" is my first outline of a humble priestly essay of discernment on the event and message of Dozule.

It assumes that readers have to hand the little sky-blue sixty-page booklet giving the account of the apparitions to Madeleine (of Dozule) of the Sign of the Son of Man and of the Son of Man Himself, and the account of the words dictated to Madeleine by Jesus from 28th March 1972 to 6th October 1978. This little booklet could be edited thanks to Madeleine's notebooks and the notes of the priest and nuns present at the time of these events.

DECLARATION

In conformity with the decrees issued by Pope Urban VIII, we do not claim to anticipate in anything the judgement of the Apostolic See and the Church to which we are faithfully submissive.

In the AAS of 29.12.1966 was published a decree of the Congregation for the Doctrine of the Faith. According to this decree it is permitted to distribute, without Imprimatur, writings concerning apparitions and revelations.

"The great Glorious Cross and the Marian Year"

The whole of the Marian Year, from its Alpha of Pentecost to its Omega of the Assumption, is:

A great sign from heaven and a great word of God

on the part of the Mother of the Church, and on the part of the vicar of Jesus Christ who had the inspiration for such a year.

For the Friends of Dozule, it is a great sign of hope.

That's what I will show in the first part of my letter.

PART I

PRELUDES AND CONFIDENCES

The great word of God which is the Marian Year can be reduced to one single Gospel utterance, which is an utterance of Mary's:

"Do all that He (Jesus) tells you" (Jn 2:5)

That was the Gospel of Cana, and that was the Gospel of Sunday, 17th January last, 117th anniversary (televised on A2) of the Pontmain event 1871; a Sunday which was an important time of the Marian Year, especially for the Church in France.

Such a maternal recommendation and mediation was magnificently highlighted by the homily of His Grace Louis-Marie Bille, the bishop of Laval and Pontmain.

For the friends of Dozule, filled with the message of the "great Glorious Cross" "to the brim"...like the happy amphorae of Cana, such a keyword of the Marian Year at Pontmain could only make an impact and give hope. For it was easy for us to move over ...from Pontmain to Dozule, and thus to hear this evangelical keyword of the whole Year as if addressed this time to the servants of the eternal Wedding Feast - to Pastors: "Do all that you were told at Dozule to do" by the Son of Man, Jesus of Nazareth, the Risen One, build the great Glorious Cross so that it works...a miracle in mercies and in spiritual resurrections, at the heart of a world in a state of mortal sin and of sin...as if against the Holy Spirit, and certainly against the Glorious Cross of Golgotha.

At Cana, the joint tenderness of Mary and Jesus extricated the servants out of a predicament...

At Dozule, it is from the greatest of predicaments and from the most terrible of deprivations - the eternal deprivation of hope - that the joint tenderness of Jesus, the Saviour God, and Mary, "the Mother of Hope" wants, while there is still time, to extricate the world - including the Church - from the most fearful of declines...

Mary knows, how much better than we, what there is today in man by way of expectations and hopes, and also by way of darkness and despair. And she knows and sees, at the same time, what there is in Her divine Son and in His Heart, which today burns as with a new baptism of Blood and fire (of infinite Lone)(Lk 12:50), as with a new Passion for a new Redemption of this world in perdition...

She sees that this Heart burns for the will of the Father of mercies to be fulfilled as soon as possible: that there be erected, by the Church, the highest, most impressive and most luminous Glorious Cross that the world has known to date, which would be a heavenly "electric shock" in the darkness, ever thicker, where so many spirits and hearts lie, as compared with "the Way, the Truth and the Life" that only the Crucified and Risen Jesus is for all men, Christians or not, believers or unbelievers!

If such a heavenly project, called the Dozule Message, is genuine and truly revealed - the pastoral Church has every justification for discerning the Spirit therein - how could it be unknown to the Mother of Jesus and the Mother of the Church?

Yes, it's certain, Mary knows what is involved in the Dozule Message, and about its urgent nature!

Thanks to one of her "maternal mediations" which she carries out as a matter of course and of which she has the secret, would she not get ready, in this Marian Year, to do much more than change the water into wine, but to change into the clarity of second sight and into feelings of admiration the confusion, torments and hesitations of one Pastor (who is a beloved John for Jesus and for Her) and of Pastors generally regarding the Dozule Event-Message?

Cana, that full-bodied wine with none other like it, was the first sign that manifested the glory of Jesus, and it was due to the Mother of Jesus!

"The great Glorious Cross, Dozule" - this final sign of Jesus, who knows? - what could be astonishing about the fact that Mary, the Refuge of sinners, pleads even more for this sign of Heaven and of the times, for this sign of the Son of Man, than for the wine of the marriage feast (of Cana), nevertheless already laden with such a mystery - of the very bountiful blood of a member of the Godhead!

For, at Dozule, we are dealing directly with the "wine of the eternal Kingdom," with the Blood which will be abundantly poured out over the world thanks to the sanctuary which will be built at the foot of the Cross: we are dealing with the Redeeming blood itself, with the blood of the Risen One...

Mary sees, how much better than we, what a boundlessly efficacious sign of mercy this huge Glorious Cross, of which the Redeemer dreams, would be!

Yes, in these times which are our times, when sin - "the mystery of iniquity" - abounds as never before, the infinite mercy, the power of the mystery of the Cross, would flow, would gush forth from the foot of this Glorious Cross and from the glorious pierced Heart with a superabundance such as never before!...

This Dozule, this new Paray-le-Monial, this great Glorious Cross would be the whole of humanity - of all races and religions - capable of knowing the mystery of the redeeming Cross, this "mystery of God," this mystery of Faith and of man's salvation; and capable of being born to this Mystery of the Resurrection of the whole of man - soul and body - to this mystery (of life new...) of Life new and eternal; and capable, finally, of tasting the secrets of the kingdom of God: the life of grace, of the Eucharist, of Heaven!

In our times, which are more than ever those of the "Redeemer" and of the Immaculate Heart, particularly in this Marian Year, the "two united hearts" seem to unite their respective red and white rays (cf. 30th, 35th, 45th Dozule apparitions, and the well-known Icon of the merciful Christ of Sr Faustina) and to plead for the great

Glorious Cross - this sign of the Son of Man - such as Madeleine saw it, to be able, and as soon as possible, to be seen by all (thanks to present-day media, televisions, satellites), for the whole of sinful humanity to be able to savour the peace and joy of Dozule, of its Cross, after having been called and enlightened by it!

Dear friends, let us take a small breath so that I can hear you say to me: Now here is language which is lofty and even...mystical! Could Dozule therefore be all this...? - Yes, and even something else besides; you will see!

It is that Dozule - this Event-Message (1972-1978) is not a mystical event like any other! Dozule has all the makings OF a Mystery, and of a GREAT Mystery!

For judging it, the text of Madeleine's notebooks itself is of no use at all.

Here are some snippets from them:

"Raised from the ground - with a sanctuary at the foot of my Cross - I shall draw everything to myself" (8th, 11th, 15th, 16th).
Father, the hour has come: "Pour out on the whole world the treasures of Your infinite Mercy" (10th).
"The moment has come when I must pour my Mercy into human hearts" (34th).
"It is by this Cross set up over the world that nations will be saved" (33rd).
"This Glorious Cross must be raised by the end of the Holy Year" (1975).
"This Holy Year must be extended until the elevation of the Glorious Cross."
"Thus ends My Message. I order you to give it yourself (Madeleine), accompanied by a Superior, to the Head of the Church" (33rd).

That, you will say to me, is all very well! But however full we may be of these quotations and of the whole text and its Peace, there is, all the same, something there which raises a question! You have just quoted accurately two sentences which pose a problem...It is said, on 4th July 1975: "the Glorious Cross must be raised by the end of the Holy Year." But that date passed more than 13 years ago and the Cross still hasn't been raised! The Word of God, the prophecy - could it be at...fault?

And then, the problem is complicated by the other mysterious sentence: "This Holy Year must be extended until...the elevation..."

We can put our minds at rest. The twofold cloud is quickly dispelled:

1. First, Jesus didn't say..."will be raised by the end of..," but in fact "must be raised by the end..."

If in fact, after 13 years, "It" still hasn't been raised, the Message itself is not to blame!

2. And then, the most mysterious sentence is easy to resolve: on 4th July 1975, in Jesus' eyes and in His name, the Holy Year was to be extended - for Him ten years is like a day! - by the "Year of the Redemption" opened on 25th March 1983 and closed on 24th-25th March 1984.

And extended a second time by this Marian Year we are living through, which was opened on the day of Pentecost 1987, but the encyclical letter announcing it (Redemptoris Mater) dates from 25th March 1987.

3. I like to think - and others with me - that the 1975 Holy Year has not, in the eyes of Jesus, been really closed...!

Yes, if to our poor eyes the two final sentences (of the Message), those in question, can still be mysterious by comparison with their verification and that of the whole Message, they are certainly not mysterious for Jesus! and I hasten to add: nor for Mary!

At this point my letter turns to a...confidence.

In this letter on "Dozule and the Marian Year," this is the moment to reveal something to you.

Since my spontaneous "essay of priestly discernment on Dozule" - since the opening of the first canonical enquiry (13th May 1984), and especially since the opening of the Marian Year, and still more since the month of Our Lady of Pontmain - I have, in my humble but unwavering essay, my eyes as much on Mary as on the text of Dozule, so as to see and discern it through Her eyes, with Her and through Her Heart.

I say to myself and to you:

If there is a human intelligence and a human heart which, let us repeat it, know in depth what is in the Dozule "Event-Message," that's certainly Mary!

Follow me carefully: If Dozule, in Her eyes, is not Jesus, is not of the same "essence," dare I say it, as the bleeding and blessed Cross of Golgotha, could She allow her privileged sons, priests, "completely devoted to Jesus and to Her" and completely devoted to the genuine Spirit of Mother Church and of the Council, to quietly and persistently err with regard to the Dozule "Event-Message"? And to waste their time, their Latin and their...life on an assiduous and prayerful study on "Dozule," and therefore on an apostolate extra viam et extra veritatem (outside the way and the truth)?

I think especially of the late Father Jean-Baptiste Manceaux and of his book of 1983 "Dozule," which is a "master essay" on the text and mystery of Dozule. Father Manceaux, MSM, presents and comments on the Message, in a true forerunner of all studies - evangelical, theological, mystical,eschatological, historical - on the Dozule "Event-Message" for which he gave his life even before the appearance of his work.

On the other hand, I say to myself quietly: if really, in the very eyes of Mary, "Dozule is Jesus, is His true Cross," then Mary is where Jesus is - Jesus of Cana and of Dozule!

And as She was at the foot of the Cross and as She is, without any doubt, at the foot of our Tabernacles and of the glorious Crosses of our holy sacrifices, She is, in advance, at the foot of the great Glorious Cross:

A Cross sprung from the eucharistic Heart of the Supreme Priest and Victim, Her Son, who, between 1972 and 1978, was willing, in the name of His Father, to come out of His eucharistic silence to show Himself and to speak, as Master and Lord, out of an inexpressible affection, to a humble mother of a family and dressmaker and, through her, to the whole Church, "that minister of Redemption" for 20 centuries now!

All this to indicate the extent to which Mary can only encourage and bless priests, religious and faithful, for whom "Dozule" is not a problem but, on the contrary, the solution for their lives, and they become, from now on, witnesses and apostles of the peace and joy of Dozule!

And the fact is that the majority of souls who, without waiting or discussion, are as faithful and obedient to the Message as to the orders of Pastors, are the humble, the simple in heart! "Lord, the statement of Your Word enlightens, giving understanding to the simple" (Ps 118:130-131).

And I say to myself: If already the modest white Cross set up on the Mound in the place of the "tree of sin" (15th and 16th app.) draws so many souls to release them from sin and to encourage them to go to priests, while there is an official prohibition of ministerial priests, Masses and priestly Words, one can imagine what will happen in in the sphere of marvels and gracious miracles when the great Glorious Cross will have been raised and blessed by superiors, and when It will be able to exercise all its amazing powers of a divine Cross, and when a vast number of priests will be able to exercise THEIR amazing powers at its foot!

Friends and converts of Dozule, during this approach to 28th March and afterwards, let us implore the Mother of Mercy to exercise some of Her amazing power to hasten the hour of the release of the infinite Me rcies!

PART II

GREAT LIGHTS AND HOPES

After these preludes and confidences, I come to the very heart of our theme on Dozule and the Marian Year.

A. First Group of Reflections

Dozule and the Marian Year mutually strengthen one another as "Great lights and hopes in our times."

Through the Dozule Event (1972-1978) and through the Marian Year (1987-1988) Jesus and Mary, in the very name both of the Father of mercies and of the Holy Spirit, "who is Lord and Giver of Life" (Encyclical, 18th May 1986), manifestly join forces to come to the aid:

a. of redeemed humanity which is "on the edge of the abyss" (10th, 12th, 14th, 21st, 33rd, 34th app., etc.), in "deadlocks" on every level (economy, work, education, love, the family, health of soul and body, peace of mind and of the world), because it is prevented from spreading, or "does not sufficiently want to spread" the Message of the Gospel and of the Cross of Christ. It is running, heads down, hearts and fists clenched, towards the worst possible catastrophe and end of civilisation. How can Christians any longer turn a deaf ear to the 350,000 "silent cries" of the annual abortions in France that cry out to heaven!

b. and to the aid of the Church which, in the service of Christ and of His Cross, should be today, on every level, all the more "the Light of the Nations" and "the Salt of the earth" as the Mystery of iniquity creates mania and havoc...

Tormented from within by "adverse forces," the Church is less successful than ever (in its lower levels), through its ordinary means of evangelisation and its Catholic movements, in spreading "the crucial paschal Message" in all its integrity and in all its divine exigency and efficacity...

Well, the hour is urgent...The hour has even struck, on 28th March 1972, the hour of the sign of the Son of Man!

And Satan knows that his time has been measured out for him! Also, he is everywhere "unchained in all his might" (47th app.).

It is certain: we are living through Chapter 12 of the "Book of the Revelation of Jesus Christ" (the Apocalypse), namely, the animosity of "the Beast against the Woman" (against Mary, against the Catholic Church, and against...all women...to prevent them from bearing children for Heaven) - the First Reading each year on the very day of the Assumption.

But stop there, Satan! The Cross of Jesus Christ is here (for nearly 20 centuries).

And if, in our times, the crosses in our churches and at our crossroads are no longer enough and no longer speak to us!...that needn't matter! It has struck - the hour of the extraordinary great Glorious Cross!

The last word does not belong to the Enemy of the Cross of Christ, to the "Liar and Homicide from the beginning"! but to the Woman (of Genesis 3:15 and of the Apocalypse) and to Her Son, the Son of Man...the Crucified and Risen One!

So that the "city of mankind," of sinners, of the redeemed can become, more than ever, despite all opposition, the "city of the Elect," the Son of Man made appear in private - but it was necessary to begin in this way - His sign on 28th March 1972, and decreed in every possible way between 1972 and 1978 "that there be erected on the same Mound where His humble servant saw it six times, an illuminated Glorious Cross as high as the one seen by Madeleine" which "must be comparable to the city of Jerusalem by its vertical dimension" (5th and 11th app.), so that all the sinners of the world can have their eyes and heart on the Heart which they pierced, and so that thus a vast number of people can be converted in time.

For this Glorious Cross, revealed and decreed at Dozule by the Master and Lord, must be:

1. the hour of the great return to God, of the great pardon and the great mercy, that of "spiritual Resurrections" for all of us, thieves that we are (31st-33rd app.).

2. the hour of the great return to unity of the Church: "I will draw into the unity of the Church the souls of heretics and apostates" (35th app.). This hour of the great Cross will answer and crown so many prayers and "Unity Weeks," so many ecumenical efforts and studies...

3. and the hour that will reveal, in an extraordinary fashion, Jesus Christ and His Paschal Mystery of the glorious Cross to those who still know nothing of it! (35th).

4. and it will be, this Cross, the road to Damascus for a great many zealous Israelites! (how many Jews are already distracted by a breath of the New Covenant, of the New Exodus!). This will be the hour par excellence of the "time of the nations"...

5. and it is for ever that it will be set up and will produce extraordinary fruits; for ever: yes, until the Son of Man returns for His days of judgement and complete renewal, if not yet for His grand and definitive return!... (Cf. below, Part III)

B. Second Group of Reflections

- on an interesting parallelism between the Mysteries of Pontmain and Dozule,

- and on the progress of their canonical cases.

Indeed, Pontmain will serve me as a springboard for reflections and "elevations" on Dozule.

1. The essence of the message of Peace and Hope of Pontmain is as follows (towards the end of the Apparition): "the four children (I'm quoting them) saw take shape a red Cross about 60cm in height, on which was a figure of Christ of the same colour, and they saw Mary, during the hymn Mother of Hope, take hold of the Crucifix. She held it in both hands and inclined it towards the children to whom She seemed to show it. At the top of the Cross, on a very long, white notice, was written in red letters: "Jesus Christ."

Dear friends, can it not be said that, a hundred years after that 17th January, "The Dozule Event" was a taking over of Pontmain, and how magnifying a taking over - of worldwide and perpetual scope?

The very first sign (on 28th March 1972) and the very first utterance "Ecce Crucem Domini" of Dozule took over from the important last sign of the Pontmain Event (its red Cross).

And what Mary showed in the silence of a starry night, in the size of about 60cm, became, in the silence of a night drawing to its close, at the dawn of a Holy Tuesday, a luminous, Glorious Cross of more than 600 metres...!

And the red Cross lasted for only a quarter of an hour, but the great Glorious Cross will last...until the glorious return of the Son of Man...!

Indeed, Mary and Her "Jesus Christ" of the red Cross of that 17th January 1871 waited for this 28th March 1972 of Madeleine and of her great luminous Cross to make resound, as in a church, the words: "Behold the Cross of the Lord," and to make the whole Church hear, gently and very slowly, the words (1st app.):

"You will make known this Cross, and you will carry it,"

You will carry it, you, Madeleine, and all those men and women who will calmly "take over your shift" in the Church and across the world, during all the time of waiting and obedience...!

And Pontmain waited for Dozule for the vision of "the red and glorious Cross of Jesus Christ" to be shared not only by some children, but by a whole town and by the whole town of mankind!

Dozule, what a phenomenal worldwide takeover, not only of the red Cross of Pontmain, but of the red Cross of...Golgotha itself!

For through the sanctuary at its foot, the great Glorious Cross is, at the end of 20 centuries, the genuine and living taking over not only of Calvary, but also of the Last Supper, made really present in their "Redemptive Act" just as much for unbelievers as for believers...

But how many times, under the signs of the Glorious Cross and of the Eucharist, will Jesus be present and redeeming, especially to sinners who will have their eyes on Him, who will be standing before Him with a repentant heart.

Finally, let us draw attention to a third "light" which the red Cross of Pontmain projects onto the Message of the Dozule Cross.

It concerns the large notice "Jesus Christ" spread out above Christ's head by the Lady amidst the stars, as if She were anxious that the people of God, while seeing the bleeding Cross, not lose from sight the actual person of Jesus Christ, of a Jesus living, risen, glorious!

For Mary, to show us the bleeding Cross is to encourage us to love more Her heavenly Son who loved us so much, and to pray more and with greater confidence... "My Son lets Himself be touched!"

Let us move across to...Dozule. The Cross which, throughout the whole Message, Jesus asks for in person, from His eucharistic Heaven, He calls "the Glorious Cross, the sign of the Son of Man!"

Let us note in passing that Jesus thus corroborates the postconciliar liturgical renewal: 14th September is no longer "the Exaltation of the Holy Cross," but "The Glorious Cross."

And what is more, just as the red Cross of 17th January 1871 is Jesus Christ, the heavenly Jesus, likewise, the Glorious Cross of Dozule, even alone, without Jesus on it, is Jesus Christ, according to Jesus' statement to Madeleine; the first six apparitions of the Cross on its own are counted by Jesus (15th and 16th app.) as apparitions of Jesus in person. For "the Glorious Cross is also the Risen Jesus," the 16th apparition states expressly.

And throughout the apparition of 28th March 1975, Good Friday, look how Jesus of Dozule clings to this name of "Glorious Cross," and to His reality in it of being "The Risen One":

And He is anxious that His very Cross of Good Friday be presented and adored in our present day liturgies under its aspect of a glorious Cross!

So it was on Good Friday at 8.30pm, in the church, before a congregation of about fifty people; Jesus' apparition and words to Madeleine:

"Say this aloud: Why do you weep over the death of Jesus Crucified, when today He is living among you?"

2. Finally, in an illuminating parallelism between Pontmain and Dozule, I come to the reflection of the utmost importance concerning the actual canonical case of Dozule.

Today, everyone in the Church - the 117th anniversary testifies to the fact - is grateful to Heaven for that radiant night of 17th January 1871!

The name of a priest is inscribed in Heaven and in the historical account of Pontmain: it is that of Fr Guerin, that good shepherd inseparable from the Event of the heavenly Lady amidst the Stars, and inseparable from the favourable progress of the "canonical case of Pontmain." For 35 years he had been priest of the 500 souls of Pontmain, their zealous instructor in the Faith, in reverence for Jesus in the Blessed Sacrament and for Mary. With what care he taught the commandments of God and of the Church, holy respect for Sunday, morning and evening prayer, family prayer, the rosary and the holy fear of God and a detestation of sin!

With what care he supported his independent School run by nuns, "worshippers of the Justice of God" who taught boys and girls.

...Well, in how unexpected a fashion did he see, that evening, all his pastoral efforts blessed by Heaven!

Thank God for that Fr Guerin who, that starlit night, was quite ready, not to see the Holy Virgin, but to see, without hesitation, that the children, THEY were seeing Her! The beautiful Lady from Heaven, such as seen and "read" by them, was no problem for this priestly heart! No need of time...for reflection!

Without fearing compromise before the diocesan authorities, and without even waiting for them to be notified, he isn't paralysed by any fear!

"Dogmatic grace" (as Jesus will say at Dozule in the 48th app.), his own pastoral and "ecclesiastical" grace find a free field in him...And straightaway he plays an indispensable priestly and pastoral role.

In the midst of his flock which was living through an unusual hour, he prepares himself fearlessly, with a child's heart, for his pastoral mission dictated by the Spirit from on High who breathes when and where He wants...And we see him spontaneously mingling his prayer and his singing with those of a whole village gathered together by the Event.

Instinctively he makes himself the animator and the leader of the very first and miraculous pilgrimage of Pontmain, which Heaven itself had brought together.

Thank God! To this priest the idea did not occur to say to his parishioners: "Return to your homes and say nothing of what you have seen and heard since the matter has not been studied...!" I spoke well: It's instinctively that he, of his own accord, immediately, takes up his responsibilities, without even waiting for the Event to be shortly authenticated by the fulfilment of the heavenly prediction: "...God will answer your prayers in a short while." (On 18th January 1871, the German Empire proclaimed, at Versailles, its victory: the armistice had arrived...)

Yes, thank God for this Fr Guerin, this first priest to be gripped by "the Event," this first priestly witness of the "visionaries." For, in the immediate aftermath of this "private revelation," he rendered a great service to "the heavenly cause," to the Pontmain mystery which infinitely transcended (and the whole Church is becoming ever more aware of this) the local, national event...And he rendered a great service also to the "canonical cause" of Pontmain:

The complete availability of this priest enabled...rapid progress to be made by the ecclesiastical authorities, who didn't take the time, so far as I know, to recognise that that French night of the "17th" was bright and a true "Visitation" of Mary.

Now I move across to the "Dozule Event" and to its "Canonical Cause." For anyone who knew Madeleine of Dozule, she was easy to "discern" from her first declarations of 1972, and right throughout all the others as they took place, right upto October 1978, and she remains, from that time, always easy to "discern" regarding the first dawn of "the matter" (28th March 1972), regarding the Event of the great and sudden light, and on the other visions of the great Cross, and on the 43 visions of the Son of Man Himself, with messages to back them up...

Those who knew her and know her, and particularly those who had and still have the "grace" to hear and to read her, were and still are able to realise one thing:

- what Madeleine had seen and heard, and what was taken down at once or on the same day by the Sisters who were her witnesses or by herself, was in no way problematic for her - and is still less so now - as regards the origin of the Visions and the Words...

And how, for those who knew her and know her, could her person be problematic?

Madeleine Aumont becoming, one beautiful morning, a visionary, a prophetess, could that have come from her?

This improvised prophetess, could she have invented an event like this, repeated so many times and so extraordinary in its content? A Cross like that, called "the sign of the Son of Man" by the vision itself, who asked for it to be raised to the height of Golgotha (738m), was this in the store of intellectual and religious knowledge of this humble woman of the people, a convert of two years standing?

And a Son of Man like this, "this astonishing marvel, with eyes so full of love, of gentleness and of sadness all at once, and with a voice of incomparable sweetness," could that come from her? from her mind?

The 7th and 26th apparitions must be read as written down by Madeleine, that prophetess totally filled, then and still now, with such heavenly enlightenment. And they, and the whole text of the Message, must be read not through the spectacles of prejudice and...reflection, but with eyes enlightened by the heart...

- And prophetic utterances like this - of such lucidity and gravity on the lips of this Son of Man, could that come from "her," from Madeleine? Prophetic utterances in Latin, a dozen of them and more! Evangelical and eschatological utterances which, like the Latin, were so foreign to this dressmaker and mother of a family of five children, absorbed for years in a most simple kind of everyday life, could that come from her?!

Come on now!

But then, if it isn't the spirit of Madeleine speaking, and if it isn't the Spirit of God speaking, it could only be the Spirit of Satan, the Mystifier, the Devil!

The Devil, who would take it upon himself "to preach the Passion," the Glorious Cross of Jesus Christ, and the most majestic and radiant of Crosses, when the slightest genuine sign of the Cross makes him flee!

Surely not?!

Exactly like Fr Guerin (after all a simple witness of the visionaries) was a precious Sign in favour of the Pontmain Event, Madeleine, she, the visionary and prophet, was, from her first mystical "relations" (in both senses of the word) with and on Jesus of Dozule, by her simple being, the principal sign in favour of "the Dozule Event-Message." And she is still that sign.

Jesus of Dozule proclaimed it several times, but especially in the 47th apparition: "You, Madeleine, who are the only visible Sign for my Message..."

Actually, it was easy, and it is still easy, I daresay, for the Fr Guerins of today, to recognise (to discern) from the signs which are Madeleine and her whole text - and also from the "phenomena which follow" (34th app.) - to recognise that "the Dozule Event" and the whole Message of the great Glorious Cross is Jesus Christ, the Crucified and Risen One and the Host, that it is really the Sign of the Son of Man and the Son of Man Himself!

Is there not, dare I say it, as regards a spirit of discernment, a kind of "similarity in nature" between the Spirit of God, if He is present in Dozule, and the Spirit of God which is in those consecrated, priests and faithful, and, very particularly, in those who have "dogmatic grace" and authority, when, of course, they do not grieve "the Spirit of discernment" by excessively human reflections and prudence?

Dear Friends,

Pontmain indeed made us leap from the small "red Cross" to the "great Glorious Cross" of Dozule thanks to the evangelical keyword (of the 117th anniversary of Pontmain) which is so much also the keyword of the whole Marian Year:

"Do all that He tells you."

And since, thank God, Jesus of Dozule is no more problematic for us than..."the Virgin amidst the Stars" was for Fr Guerin, let us take advantage of the whole of this Marian Year to entreat Mary to raise up, without further delay,...Fr Guerins for the cause of Dozule...And to entreat the vicar of Jesus Christ, the Pope of this great year!

May the Dozule apparitions touch with their red and white rays (30th, 35th, 39th) the spirit and the heart of John Paul II, that Pope so dear to the Hearts of Jesus and Mary.

May these red and white rays, which make one think so much of those of the Icon of the Merciful Christ of Sr Faustina of Poland, emanate from the letter, dictated on 4th July 1975 by the merciful Christ, for the Head of the Church!

And emanate also from...the great Cross of the coat of arms of this Head of the Church.

The Marian Year, for which the Pope together with the Holy Spirit had the initiative, realised in a big way, and made shine out over the whole Church, the "M" in the coat of arms.

May it also realise in a big way, in as big a way as the 15th apparition decreed, and make shine out over the whole world the great Cross of the emblems of this John Paul II.

Emblems of the most powerful divine and apostolic weapons - not to say the only ones - which the Church today, at the heart of such a world as exists in 1988, has at its disposal, if it wants to fulfil in an urgent and effective manner its highest mission: to be the Light and the Salvation of the world through the Glorious Cross of Jesus Christ, the only true hope of the world!

O crux, Ave, Spes unica!

May the Marian and papal Year hasten the elevation of"the Great Glorious Cross" and thus answer "Dozule," in other words the Heart of Christ the Redeemer and Its entreaty:
"Raised up from the ground, I will draw everything to Myself!"

In faithful echo of the entreaty of the Son of Man, may our poor but fervent and unanimous entreaty - from all of us - rise to Mary and to the Holy Father throughout the entire time of the Marian Year, and especially between its 28th March and its Assumption!

And exactly like that of Jesus, our entreaty is addressed not only to the Holy Father, but to all Pastors:

May the same red and white rays of the Dozule apparitions touch and open the eyes and heart of the greatest possible number of pastors, when they read and re-read, in "their dogmatic grace" (48th app.), "the Dozule Event-Message," such as written and passed on at the time by the humble servant and prophetess herself.

And finally, may the Dozule apparitions with their red and white rays, with their rays of peace and of joy, open, as never before, the eyes and the heart...and make it melt (17th app.)...of that apostolic Pastor whom the Supreme Pastor of pastors calls "the superior" (49th app.).

Oh! the last paragraph of the 49th and last apparition makes one reflect very seriously: "Madeleine...I tell you, obey your superior; he alone is responsible on this earth for doing the Will of My Father - for setting up the Glorious Cross - but woe to the world in peril, for he is delaying" (49th).

Of all the world's bishops, the bishop of Bayeux-Lisieux-Dozule finds that he is, by order of God, the sole "guardian of Dozule," of the Message, and of what a Message!

How supremely happy he would be (and the whole world with him!) - this "John," the watchman, this beloved of Jesus on the Cross and of Mary at the foot of the Cross, if he "became what he is" by the Lord's choice - the guardian not of a captive (Message), but the guardian and father of the great Glorious Cross, liberated and elevated.

Historically, is he not the first high priest to be put in charge of the official knowledge and guardianship of the Dozule mystery and of its secrets? And the first bishop to read - even before the addressee - the heavenly letter to the Head of the Church, and one of its final sentences:

"My Message must not sleep in the darkness of a drawer, but be Truth and Light for the whole world" (33rd app.).

Dear Friends of Dozule, how much we must pray every day and ever more for this "superior" to whom the priestly and eucharistic Heart of the supreme Priest and Victim has entrusted a message of such global and eternal scope, and in whom It does not cease to have confidence!

Over the Heart of Her divine Son, and over the hearts of the priests of the Lord entrusted to Her, Mary has such great power of "maternal mediation!"...

After all this, it would be high time to stop and sign my letter!

But no! For in my "priestly freedom of conscience" and in the approach to 28th March 1988, I attach such importance to expounding the Event and Message of Dozule, in its gravity and urgency, and to expounding it "whether the moment be opportune or not" (2 Tm 4:2) and with confidence (Ac 2:29), that, before signing my poor entreaty, I am anxious to enrich it with some biblical snippets and with some additional personal considerations.

PART III

ESSAY OF CONCORDANCE

A. Essay of concordance between the Dozule mystery and some illuminating biblical teachings which could certainly be great lights and hopes as regards the Message of the great Glorious Cross, its veracity and the identity of the "true Spirit" who is its Author, who underlies it and...holds it out to us!

1. In the 33rd apparition, Jesus says to Madeleine:

"My Message must not sleep in the darkness of a drawer, but be Truth and Light for the whole world."

This Dozule text echoes distinctly an evangelical one: "Does one bring in a lamp in order to put it under a tub or under the bed? Would one not put it on its stand? For there is nothing secret which will not be brought out into the open" (Mk 4:21-22).

Is this biblical reminiscence on the part of Madeleine? or is it not a sign that it is the same Jesus speaking both in the Gospel and at Dozule? A Jesus who very much intends the "Good News" of Dozule, exactly like the Gospel, to be Truth and Light to

illuminate the whole of the City of mankind. One does not imprison the Word of God, one liberates it in all its fulness.

2. So when will the great Glorious Cross, revealed and decreed at Dozule, be able to spread out its wings, just like an eagle waking up its brood and hovering over its young? (Dt 32:11). When will it be able to reveal, in a manner as conspicuous and striking as possible, "the Mystery of God" (the Mystery of Christ and of the salvation of man)? The Mystery of the Cross of Jesus Christ?

The infinite, merciful Love, "in its breadth, its length, its height, its depth" (Eph 3:18-21).

The depth of the Glorious Cross of the Message will be...the Sanctuary of Reconciliation at its foot!

And the height "738m" (15th app.) will take up the Satanic - Lucifer's - challenge of the "666" of the apocalyptic Beast (Ap 13:17-18).

3. This Cross will be, in our desert, the brightest of the "Columns of cloud and fire" (Ex 13:21).

It will precede and visibly guide the journey of the Church and of the whole people of God towards the true Homeland of all!...

4. From the time of Moses, of the Exodus, the passover Lamb kept away the avenging Exterminator. In our times, the great Glorious Cross will rise up over the world and against the infernal Exterminator.

It will be, for ever, the true and glorious "Lamb as if sacrificed," but upright, risen and victorious (Ap 5:6).

And at the same time as "the Lamb of God," who does not stop carrying and taking away the sins of the world, it will appear as the Pastor of pastors, and the Light of the Nations and of the City of God.

5. The Father of mercies desired the great Glorious Cross for our times, when so many people forget or do not know that "we are all sinners and deprived of the glory of God" as long as we don't allow ourselves to be justified by the Blood of Christ Jesus and by His Cross "which God has put forward as a propitiation for our sins" (litterally as a "propitiatory") (Rm 3:23-25).

"The propitiatory was the upper part of the Ark of the Covenant, so called because on the day of the annual atonement (Lv 16) the blood of the victims, intended for the appeasement of God, to make Him propitious, was poured over it by the high priest." (I have just quoted a footnote from the Bible.)

Dear Friends of Dozule, I say to myself and to you: the great Glorious Cross will be the enormous propitiatory which will tower above the Sanctuary (the Ark of the Covenant par excellence) built below it.

Together with this sanctuary, "it" will be, until the Son of Man returns in glory, the perpetual expiation and propitiation, carried out not once a year, but every day by the High Priest of the New and Eternal Covenant, by Jesus crucified and risen, Priest and Victim as real in the Blessed Sacrament as on the Cross!

6. One final biblical text will bring us back to the Red Cross of Pontmain, the springboard of the great Glorious Cross.

It concerns "the enormous fire-red Dragon" mentioned in the Apocalypse (12:3). I say to myself: in the Pontmain mystery, the little red Cross is already presented by Mary as the principal weapon against the Red Dragon. But the Dozule Mystery comes in time to arm the Church with the absolute weapon against the enormous Dragon: It arms her with the enormous Glorious Cross!

All these biblical texts, amongst so many others, illustrate and back up the enormous grandeur of the Glorious Cross such as revealed and desired by the Dozule revelation, and contribute to bring about the downfall of the primary objection, current among very many minds, even in the Church, against the gigantic Cross, and thence, according to them, against the Message itself.

What could be astonishing about the fact that the Master and Lord of Glory, the Sun of Justice (Ps 18) is completing His gigantic course of world Salvation with a grand finale? Why should it be astonishing that He desires, in our times, which need

so much to be filled with wonder at a new and ultimate marvel of His Power-Wisdom-and-Mercy, that He desires, I repeat, to confound the wisdom of our wise by a new and original folly of a final Glorious Cross, exactly as He confounded the wisdom of the wise of His time by the folly of the first Glorious Cross?

And then, in an honest spirit of discernment, faced with a text of "private revelation" (a serious one, since it has a canonical enquiry at the end of it all), is it a question of subordinating, in the first place, to our reason, to reason itself, the text to be discerned? Is it not rather a question of beginning by subordinating our reason to the text?

In the first place, it matters little that the text contains, at first sight, divine wishes which are strange, prophetic utterances absurd to our reason! What DOES matter in an honest study of a mystical text is to discern from what "spirit" it originates, with the help of grace and signs!

For if it turns out that "the spirit" of the text is neither human nor diabolical, then there is no difficulty for us in placing our confidence in the Almighty. "Nothing is impossible for God!" This Utterance from the Annunciation is at the key of the whole Mystery of the Redeeming Incarnation.

In fact, is the divine project of the gigantic Glorious Cross any more gigantic than the Event-Advent of the Man God and of His glorious Cross of Golgotha?

As audacious as this Cross requested by Jesus might be, we know that it is quite achievable today by modern techniques!

And such a request by Jesus proves that He isn't a century behind on progress!

And if the "sons of darkness" don't know what to come up with for destroying and killing, why should the Son of Man and His sons of light be any less clever and inventive when it is a question of the alvation of souls and of the world?

B. Here are some personal reflections

1. As regards the eschatological aspects of the Dozule Message, an honest spirit of discernment confines itself to the textual proclamations, and such as they are, and cannot make light of them nor, thereupon, filter them in a tendentious manner according to personal categories of thinking either.

- The thoughts and views of the Lord are not our thoughts nor our short-sighted views! If the Lord comes to tell us that His "return," proclaimed in the Church and in the liturgy for such a long time, is near, and much more so than we think, that is to be taken seriously (21st app.).

If He appears expressly to warn us (He, Truth Himself!) that: "You are living in the times of which I have told you...(what must happen "at the end") (33rd app.) and to clearly apply to our times, to our generation, the Gospels on the "signs of the times," on the signs of the end of the times, that is to be taken seriously!

Here I advance a personal reflection: the eschatological utterances of Dozule, exactly like those of the Gospels about the "last times," can be just as revealing - and I am not the only one to think so - about "the end of the times" (conventionally so called) as about "the end of time," in other words, about what is properly called the end of the world.

It certainly seems that, in the same prophetic utterances, the two planes (the end of the times, the end of the world) can be distinguished, without being mutually exclusive. The Spirit of prophecy, just as the whole Word of God, are both of an inexhaustible richness in their significance and perspectives!

It is the task of the spirit of objective discernment (from the text itself and from the context of the "events," or the signs of the times) to clearly "define" the perspective of the text, and therefore of Jesus in His proclamations at Dozule.

For me, the latter, those in Dozule, can apply to great days of Judgement and of "universal change," and of a new Earth and a new Kingdom, where Christ the Redeemer will truly be King of the nations and Light of the world - as much and more than to the great definitive return.

"Days of Judgement" (and not the Day of the Judgement) which will certainly be days of great purifications...days of great pardon and of peace and joy for repentant hearts, and days of confusion and condemnation for the obstinately unrepentant.

2. And at this point, I express a wish - for the "Dozule mystery" as for every "cause of private revelation": how desirable would be a Commission of experts, exegetes and theologians, qualified, "not preconditioned," but content to decipher objectively, to uncover what the textual Message contains in fact, as regards eschatological utterances (particularly), and to examine them in relation to the eschatological texts of the Gospels, which Dozule appears very much to update in an exact manner, and which really cannot be attributed to "the mind of Madeleine," to some erudition...

But, from now until the time when such a commission might be constituted - if it still doesn't exist - and until the time when it would have furnished its conclusions, how much time can still go by!...But the time is urgent - to start believing in the Message in question and in the events which prove it right...

3. Also, it is not enough to think and to say: time works for Dozule and will prove whether it is of God!...

Independently of any so desirable a diocesan or theological commission, it is from the very first moments of "the event" and from its unfolding at once, on the spot, that it is the task of the "pastors most closely involved" to work on the phenomenon in itself...Are they not, ipso facto, "commissioned" by the Church and by their own mission and grace?

And I hasten to add: If Dozule is of "Him," how could the Holy Spirit not have been the first "to work" for the cause, to work for Him?

The first to work, to render sensitive the little souls, the "poor," the sinners, who are always the first to be open, to be evangelised?

Well, that is what "He" HAS done, and that's a good sign for Dozule!

"He" did not delay...in drawing people to the present Cross of repentance, as small as it may be...!

In total, over more than ten years, what an anonymous multitude of little souls, of ordinary people and of great sinners the Holy Spirit has drawn to the Father of mercies and of light, and to Jesus' Glorious Cross!

And here, instantaneously, are two proofs that these little people were truly "drawn" by the...Holy Spirit, by the "sense of sin," and by the "sense of the Church," and not...by the Devil or by any sensationalism!

a. These little souls have instinctively, and still more, borne witness with a calm and perfect docility just as well to episcopal instructions as to the instructions of the Message!

b. And these true disciples of "Dozule" bore their witness immediately, well before the Marian Year, out of an instinctive, genuine and affectionate devotion to Mary.

On the way of the "slopes," a statue of Our Lady of Fatima is the flowery and prayerful gate of the enclosure of the Cross.

It is of good omen and good "fragrance" for Dozule and "its cause" that "the Gate of Heaven" should have been, from the first moment, the threshold of the High Mound, of the little citadel of the Glorious Cross, while waiting to be, one day, the gate of that City of Heaven and of the elect which the actual town of Dozule will be, the holy and blessed town (31st, 34th app.).

Dear friends and converts of Dozule, I say to myself and to you: the very first working Commission on Dozule, the really determining commission, and from the first moment, is that of the Holy Spirit, of the Spirit of Jesus and Mary!

Just think about it! For ten years (1978-1988), in patient expectation of the great Cross, and through all the favourable and unfavourable times, the only good "fragrance" of"the event-Message" has drawn, in total, a multitude of souls, making them pass through Lisieux, through little Teresa of the Child Jesus and of the Sacred Countenance, has drawn them as to a novel and totally new Gospel Message (Omen Novum),

as to a living and vibrant message of Peace and Joy, and of boundless confidence in the infinite mercy!..."Vox populi, vox Dei!" (Voice of the people of God, Voice of God).

Dear Friends, it is high time to conclude!

Dozule is of such inspiration that, through this "open letter," it has just held us breathless for a considerable time!

And that thanks to the theme: "The great Glorious Cross and the Marian Year," and thanks to the essence of Pontmain, and of the Marian Year, and of Dozule: "Do whatever He tells you," and has told you!

For ten years what a great hope, what a new song, the Dozule Event-Message has been for us...

And using the psalm of thanksgiving and prayer, Psalm 39, our heart, during this approach to 28th March 1988, sings (through its great cry from a great Cross):

The Lord has stooped down to me to hear my cry...He has drawn me from the mud and from the mire...He has restored my foothold on the rock and steadied my steps... Many men will see and fear, they will have faith in the Lord.
You have done so many things for us, You, Lord my God, so many plans and wonders!! (Ps 39:2-6).

What a magnificent plan and wonder the great Glorious Cross is on the part of heaven.

It is the greatest (in technology and in grace) that the world has ever known.

It is the supreme lifeline put out by the Hearts of Jesus and Mary to our globe which is adrift...

It is and will be "the pole of the world" (Ps 47:3), "the Mount, the City of the great King!"

It will be "the magnetic pole" par excellence, the great "Lover" drawing to itself all the misery of the world!

It will be the real and visible Bridge between Heaven and earth, the new and permanent Ladder of Jacob (Gen 28:12).

And it will be the hand of God, "His right hand," "the Son of Man," whose two powerful arms will be imperturbably stretched out over the human masses, and stretched out to all sons of men.

This great Glorious Cross will be a perpetual "Event" and a perpetual "Advent" of the Kingdom and of the new Times.

It will be the greatest visible sign that Christ the Saviour does not cease to be present and to act at the heart of humanity redeemed for the price of the Blood of God!

Yes, the Dozule Mystery is a "direct action," and henceforth constant, of the one who is "the Truth, the Way, the Life."

Can there be, amidst the very worst troubles and tribulations, a greater Hope for all?

I'm right in saying "for all"! For Salvation is not only intended for those used to (the routine of!) the sign of the Cross, but for all the illiterates as regards divine Revelation and the Redeeming Incarnation, as regards the Glorious Cross of Calvary. The great Glorious Cross will be, for all the redeemed, "the ABC" of Faith, of Hope and of Charity!

So may it come, this miraculous Cross of mercy, of peace and of joy!

May the Assumption of this Marian Year be the great hope for us of the Assumption by the Church of the great Glorious Cross!

St Louis-Marie Grignion de Montfort wrote: "Mary being the Way by which Jesus Christ came for the first time, will again be the Way when He comes for the second time," and, let us add, when, first, He returns by His great Glorious Cross of mercy to resuscitate the greatest possible number of souls (31st and 33rd app.)!

"The moment has come when I must pour into human hearts
My Mercy..." (34th app.).

17th January 1988
Father Constant (MSM)

"VOS AMICI MEI ESTIS SI FECERITIS QUAE EGO PRAECIPIO VOBIS"
(You are My friends if you do what I command you.)

Address for ordering the message of the 49 apparitions
Les Amis de la Croix Glorieuse
171 rue de l'Universite - 75007 PARIS - FRANCE
Giro Account Number: 21 228 53 E PARIS

APPENDIX

PILGRIMS OF THIS 15TH ANNIVERSARY OF 28TH MARCH 1972 AT DOZULE

LET US ALL BE WITNESSES TO THE TRUTH OF THE DOZULE MESSAGE

The cause of the great Glorious Cross and the Church, in its prudent vigilance which continues, expect of us this indispensable witness:

Pilgrims, not of our own spirit, but of the Holy Spirit, animated as we are:

- by the spirit of repentance,
- by the spirit of "Peace and Joy,"
- by the spirit of humility and confidence,
- by the spirit of charity and unity,

we are, each one and all together, the living witness of the Message.

A Message which of itself produces such fruits in the hearts of a multitude of little and humble people is truly of the Spirit of God!

What will happen when, through the pains of the Church, it is raised - the Glorious Cross revealed and decreed by the infinite, merciful Love, by Jesus, the Heart of God:

"Raised up from the earth, I shall draw everything to Me"
(8th, 16th, 17th, 21st, 28th, 33rd App.).

Pilgrims of Dozule, let us note carefully: the Lord's wishes regarding this Great Cross of mercy formally include the construction at the foot of the Cross of a Sanctuary "of Reconciliation, of Penance and of the holy sacrifice of the Mass" which cannot but be grandiose as well (cf. the 16th app. in particular).

Let us not forget that at Dozule it is Jesus, the Eucharistic Jesus, who comes out of His silence and appears visibly, "tangibly" to His humble servant and prophetess Madeleine, to communicate to her, and through her to the whole Church, the Will of the Father of mercies!

In other words that the Cross decreed, "big as Jerusalem - 738m" - the height of Golgotha - will be for ever, until the Son of Man returns in Glory, the great sign of the Son of Man, the greatest external sign that all the nations have known to date of the infinite redeeming Love!

Before the great day of the Lord, before the great day with a capital "D" of the universal Judgement, the Father of mercies wants to exercise His mercy on a grand scale, while there is still "time," so that the greatest possible number of sinners are able to convert in time, and to have their eyes on "the One they have pierced," and able to know - in time - whatever their race or religion may be - the Glorious Cross of Jesus Christ, the only ransom of salvation, the only gate to Heaven for all the sons of man!

Yes indeed, the Great Glorious Cross revealed and decreed by Heaven is, in an ultimate and definitive manner, the universal Tree of Life and of spiritual Ressurection - before the great and ultimate day of the resurrection of bodies! A Tree

sprung directly from the eucharistic Heart of Jesus.

To be sure, the Holy Eucharist of our churches is the perpetual, albeit invisible, presence (and action) of the redeeming Glorious Cross, the Cross set up since the Last Supper and Calvary on the altars of our eucharistic celebrations and in our hearts through Holy Communion, "until Jesus returns in Glory and Majesty."

But it must clearly be said - and Jesus is the first to know something about this! - that, even in Church, this "hidden Glorious Cross" which is the eucharistic Body and Blood is far from having all the salutary and sanctifying impact which it ought to have after nearly twenty centuries of the Church and of the Eucharist!

And we must clearly consider that, in view of the effect - "sure but slow" - that the Catholic Church has on the world and on all nations, it would need ages and ages for all the nations to be enlightened by the Glorious Cross of the Redeemer of man in the time foreseen by the Father of men.

Here we touch upon the very living and vibrant fibres of the Dozule Message, in other words, upon the fibres of the very Heart of Jesus, all burning to pour out over the whole world the treasures of His infinite mercy (10th app.).

Fervent pilgrims of Dozule's 15th anniversary, do we not feel our poor hearts beating in unison with the Heart of Jesus when, on 4th July 1975, during the 33rd apparition, He dictates a letter addressed to the Head of the Church:

"It is Jesus of Nazareth who is dictating it to you by the mouth of His Servant:

"Blessed are those called by My Father who have found Peace and Joy on this land of Dozule! But how great the number will be when the entire world will come to repent at the foot of the Glorious Cross which I am asking you to have erected. For the time when I resuscitated bodies is no more, but the moment has come when I must resuscitate spirits...(whatever the tribulations and disasters due to iniquity...).

"Fear nothing, for behold there rises in the Heavens the Sign of the Son of Man which Madeleine saw shining from the East to the West. You, Head of Churches, in truth I tell you, it is by this Cross set up over the world that nations will be saved.

"My Father has sent Me to save, and the moment has come when I must pour My mercy into human hearts" (end of quotation).

Let us leave the final word to Madeleine...who in all her simplicity allowed her heart of a faithful and fervent servant of the Message to vibrate on the occasion of a genuine interview which recently came upon her unexpectedly.

But before that, let me recommend to you with all my heart of a priest and a monk the attentive reading, the meditation of the sky-blue booklet containing the account of the apparitions and their Message (60 pages), which gives the account just as it was written up, at the time, by Madeleine herself.

From the first appearance of this booklet and of the Message, I have been very deeply affected by this event, the Dozule Message, which has greatly nourished my soul of a monk devoted to the Eucharist and of a Servant of priestly souls in these times which we are living through.

It is only through my Mass on this 28th March 1988, which I am going to celebrate in private, and through the Glorious Cross, that I will be intimately with you, not being able to be so otherwise, you understand. May this Dozule Saturday prepare you for your Mass and for your Holy Communion tomorrow, the Fourth Sunday in Lent.

But may your Dozule first be a fervent Spiritual Communion with Mary and through Her! And may it be a powerful entreaty of the Holy Spirit, of the Spirit of Jesus and Mary and of the Holy Church, that, as from this 15th anniversary, the men of God who have "dogmatic Grace" (48th app.) may come, as soon as possible, to discern the true Spirit of the extraordinary event of the Message of Dozule...!

Father Constant (MSM)

Madeleine's Testimony

Madeleine Aumont, the visionary of Dozule, confided to us, completely spontaneously, her testimony...

- "I had lost my Faith at the beginning, and then I was converted after going to Communion; and then, after that, I saw a Cross for the first time two years later, at four-thirty in the morning; an enormous Cross on the Mound, - there, yes."

- Ah! you saw it on the Mound?

- I saw it on the Mound.

- From your home?

- Yes, from the house where I was living over there, by the road. And then I saw it six times in 1972: on 28th March 1972 for the first time, on 8th November, on 7th December and for three days running - on the 19th, 20th and 21st. After that I saw Jesus in the nuns' chapel lots of times...yes, in the presence of witnesses...in the presence of witnesses from 1973 to 1978 the visions of Our Lord, yes - in the presence of witnesses - yes - and the witnesses were convinced because they saw me, they saw me in ecstasy, that's all!

- And how did you feel this Message from Our Lord?

- "Well, you know, first of all I felt great Peace, an inner Peace and Joy and something marvellous.

"Our Lord is so kind - that's why some people who write books make a great mistake when they say that Our Lord sends catastrophes, it's not so at all - Christ gives us Peace and warns us about a lot of things, but it isn't HE who sends catastrophes: it is man himself who can destroy himself, but it isn't Our Lord at all. That's why HE warns us about certain things which might happen if man does not repent! That's why, when people come here, I always say to them: "Pray and do penance, and you'll see, maybe everything will work out!

- You touched Him, didn't you?

- "I touched His hands. Because at the beginning, the first two or three times, the priest kept saying to me: "But when you see Our Lord, do you see His wounds?" I said: "No." He said: "That's strange, you should see them!" So I replied to him: "Father, I'm not going to tell you I see them, because I don't see them!" But then he said: "The next time you see Our Lord, ask Him why" - why I didn't see His wounds. So that's what I did, and Jesus said: "Man of little Faith, why do you doubt? A spirit has neither hand nor flesh! Touch My hands!" So then I touched His hands one after the other, but I still didn't see His wounds that day...It was during all the Mysteries that I saw His wounds - yes! - So it really was the living and risen Christ whom I saw - it certainly wasn't my imagination!

"You know, if I had only SEEN Him, I think I might have said to myself a long time ago: "You must have dreamt it!" - that is if I had only seen Him, but I touched Him and anyway, what I felt inside me each time wasn't my imagination either! I'm not off my head, I've got my feet well on the ground and it certainly wasn't my imagination, of that I have no doubt...

- And what does this Message say precisely?

- "Well, it asks for an enormous Cross to be raised. And you see, if I had invented anything myself, I really wouldn't have asked for a Cross 738 metres high! I might have asked for a Cross 70 metres high at the very most, but not 738 metres. So, when the Parish Priest asked me: "But are you sure of the dimensions?", naturally I said: "Yes, absolutely." He said: " Oh come now, Mrs Aumont, 738 metres," (and yet he believed it because he had seen me in ecstasy) "are you sure you haven't made a mistake?" And I said no, because, first of all, Our Lord wouldn't have allowed me to make a mistake, and then, in addition, I was sure of the dimensions because I could still hear them: "Each arm must measure 123 metres." "But," he said, "just think about it! 738 metres! It's not possible!" And it had been said "comparable to Jerusalem in its dimensions." Then I didn't even understand in the slightest what that meant either!

And then, two months later, Father came and found me and said: "But it's correct, the height: it's symbolic!" He told me it was exactly the height above sea-level of Golgotha: that's 738 metres. So then he said it was true!

At the time, I didn't even think it possible to build a Cross that high, and then I heard it said that, to a height of 1,000 metres, it WAS possible.

Therefore I believe that, if this Cross was raised, a lot of things would change - because all those who would come to repent there would be saved...and would find Peace and Joy, so there it is! Me, that's the way I see it since that's what Our Lord said. Yes!

And why so high? At the time I asked myself why for a very long time...But I believe that, if Our Lord gave such a height, that's because there's a reason - there's no doubt about it. For one thing, I think a Cross that high would attract the curious first of all; maybe people would come out of curiosity, but they would be caught in the trap and at the foot of the Cross they would find Peace and Joy and conversion. And I think that's the reason why Our Lord...(I think, I'm not sure...) why Jesus asked for a Cross that high. It's symbolic because it's comparable to Jerusalem. There you are!"

(This text is an extract from the video-cassette (VHS-SECAM or PAL) which we have just completed on Dozule (the 1984 and 1986 pilgrimages) and which is available from the Association - Les Amis de la Croix Glorieuse, 171 rue de l'Universite, 75007 Paris, France. Price: 280 French Francs + postage: 300 FF (Air Mail extra). Please specify clearly the type ("SECAM" or "PAL") required when ordering. A Dutch translation is available (300 FF).)

Everyone admires her spontaneity, her constant simplicity, her devotedness to her Parish and the Church, where she teaches catechism. It's noticeable that she never hesitates and never contradicts herself...

BACK COVER:

CHRIST speaks to the world and dictates a "MESSAGE" of Mercy and Love to Madeleine, mother of a family of five children, in the chapel of Dozule, in front of the exposed Blessed Sacrament and in the presence of the Parish Priest and the nuns of St Joseph's school. He asks the Church and the laity to make HIS MESSAGE known to the world to "save humanity which is on the edge of the abyss," "to avoid the catastrophe."

"To You, Mother of mankind and of nations, we entrust the whole of humanity with its anxieties and its hopes...Direct its steps onto the ways of peace. Grant that all may meet Christ - the Way, the Truth and the Life."

(Extract from the Pope's prayer for the Marian Year)